



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1.No ¹ . <i>Oqsemo</i> ([I]oath) by The <i>Qeyamatey's</i> ^w (Judgment) Day.	لَا أَقْسِمُ بِيَوْمِ الْقِيَمَةِ ﴿١﴾
2.And no. <i>Oqsemo</i> ([I]oath) by the self ^w the <i>lanwama'te</i> (iterative blamer) ^w .	وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾
3. Does reckon the mankind that never [We] gather his bones.	أَتَحْسَبُ الْإِنْسَنُ أَلَّنْ نَجْمَعَ عِظَامَهُ ﴿٣﴾
4. <i>Bala</i> ² (certainly-not); <i>Qadireen</i> ³ (We are capable of: effecting, giving, doing, enforcing, or influencing) on that <i>nusanwe</i> ([We] erect/even/set) his fingertip ⁴ .	بَلَىٰ قَدَرِينَ عَلَىٰ أَنْ نَسُوِيَ بَنَانَهُ ﴿٤﴾
5. Rather wants the mankind to <i>yaffjora</i> ⁵ (debauch/rip-off the religious cover) [he] ahead (of) him ⁶ .	بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾
6. [He] asks: <i>ayyana</i> ⁷ (when, which momentous period) (is) The <i>Qeyamatey's</i> ^w (Judgment's) Day.	يَسْأَلُ أَيَّانَ يَوْمِ الْقِيَمَةِ ﴿٦﴾
7.So if ⁸ lightnined (<i>daz̤zled/daz̤zed</i>) the sight.	فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾
8. And the moon eclipsed/imploded.	وَخَسَفَ الْقَمَرُ ﴿٨﴾
9. And (<i>had been</i>) gathered the sun ^w and the moon ^x .	وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾
10. Says the mankind then-day: where (is) the <i>mafarrow</i> (fleeing to: place/locale).	يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَيْنَ الْمَفَرُ ﴿١٠﴾
11. Not-at-all; ⁹ no <i>waz̤zara</i> (mountainous-refuge). ¹⁰	كَلَّا لَا وَزَرَ ﴿١١﴾
12. To your ^t Lord then-day (is) the <i>mustagarro</i> ¹¹ (permanent-abode/ultimate realization).	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾
13. <i>Younabba'o</i> (to be informed by piece-of-significant-and-availing-news) the mankind then-day by what: [he] advanced and tarried [he].	يُنَبِّئُوا الْإِنْسَنُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

¹ The “لا” at the beginning of this *Ayah*, is by consensus is a negation particle. See الدر المصون، احمد حلي. As to the oath, see footnote of (S56: 75-76).

² The word “*bala*”= “certainly-not” is absolutely not synonymous to “yes”=“نعم,” see the *Lexicon* attached to this Translation for more elaboration.

³ The word “*قادر*” is masculine subjective noun, meaning: he who possesses power, capacity and efficiency to measure and effect.

⁴ The word “*بنان*” means the fingertip or the finger on the basis of calling the whole by its part.

⁵ The word “*يفجر*” to become or be “*فاجر*”= “ripper of religious cover,” as the religious cover prohibits or prevents its wearer from committing crimes in the open. So when the ripper of religious cover rips-off such a cover he exceeds the bounds. See *الراغب* for the word “*فاجر*.”

⁶ The word “*امامه*” means that which is ahead of him, i.e. his life time. That is he keeps exceeding the bounds in the open and continually proposing to repent to his Lord, but in reality he does not and continues to be “*فاجر*” by wanting to “*يفجر*.”

⁷ The word “*ayyana*”= “*أَيَّانَ*” really is “*أي أوان أو أي حين*,” but with reverence and magnanimity for whatever “*أَيَّانَ*” was used for. See *معجم النحو* is which period, a specific and important (momentous) occurrence happen.

⁸ The particle “*إذا*” is a future adverbial conditional article hence it is “if” not “when.”

⁹ The word “*كلا*” is an article of negation particularized for deterrence and prevention.

¹⁰ The word “*الوزر*,” with “*فتحة على الـ"و" والـ"ز" و*,” means mountainous refuge, not any refuge. See *البصائر*.

¹¹ Clearly for the realization of anything in this world requires time and place to happen in it semi-permanently.

14. Rather the mankind (<i>is</i>) over [himself] a baseeraton (<i>witnesser/ testifier/ discernment-evidence</i>) ^w .	بَلْ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾
15. And albeit [<i>he</i>] cast his apologies ^w .	وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾
16. Let not move[<i>you</i> ^s]by it ^x your ^t tongue to hasten[<i>you</i> ^s] by it ^{x12} .	لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾
17. Verily on Us (<i>is</i>) its ^x gathering and its ^x reading ¹³ .	إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾
18. So <i>edha</i> (<i>when/ whereas</i>) We read it ^x then <i>ettabe'a</i> (<i>let- closely-follow</i> [<i>you</i> ^s]) its ^x reading ¹⁴ .	فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾
19. Afterwards verily on Us (<i>is</i>) its ^{x15} elucidation ^x .	ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾
20. Not-at-all; ¹⁶ rather you ^z love the hastener ^w .	كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾
21. And you ^z leave the Hereafter ^w .	وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾
22. Faces then-day (<i>are</i>) sparkling-delighters ^{ym} .	وُجُوهُ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾
23. To its ^x Lord (<i>are</i>) lookers ^{ym} [<i>they</i> ^{ym}].	إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾
24. And faces then-day (<i>are</i>) precipitators ^{ym} [<i>they</i> ^{ym}] ¹⁷ .	وُجُوهُ يَوْمَئِذٍ بِاسِرَةٍ ﴿٢٤﴾
25. Presume [<i>it</i> ^w] (<i>to be</i>) done by it ^w a back-breaker ^w (<i>calamity</i>).	تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾
26. Not-at-all ¹⁸ . <i>Edha</i> (<i>when/ whereas</i>) it ^w reached the collarbones.	كَلَّا إِذَا بَلَغَتِ الرَّاقِيَ ﴿٢٦﴾
27. And (<i>had been</i>) said: who ^a (<i>is</i>) <i>ra'qen</i> ¹⁹ (<i>curer/ lifter</i>).	وَقِيلَ مَنْ رَاقٍ ﴿٢٧﴾
28. And [<i>he</i>] presumed verily it ^x (<i>is</i>) the separation.	وَضَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾
29. And wrapped ^w the leg by the leg.	وَأَلْتَفَتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾
30. To your ^t Lord then-day (<i>is</i>) the drive.	إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾
31. So neither <i>ssaddaqa</i> (<i>affirmed as credible</i>) [<i>he</i>] and nor [<i>he</i>] prayed.	فَلَا صَدَقَ وَلَا صَلَّى ﴿٣١﴾
32. [And,] but denied [<i>he</i>] and [<i>he</i>] diverted.	وَلَكِنْ كَذَّبَ وَتَوَلَّى ﴿٣٢﴾
33. Afterwards [<i>he</i>] went to his family struttingly.	ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى ﴿٣٣﴾
34. Woe for you ^g then woe.	أُولَىٰ لَكَ فَأُولَىٰ ﴿٣٤﴾
35. Afterwards woe for you ^g then woe.	ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿٣٥﴾
36. Does reckon the mankind that [<i>he</i>] (<i>is to be</i>) left a neglect ²⁰ .	أُحْسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾
37. Has not been [<i>he</i>] <i>nutfatan</i> (<i>sperm-drop</i> ^w) of semen ^x (<i>to be</i>) ejaculated.	أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ﴿٣٧﴾

¹² The pronoun “هـ” in “به” refers to the *Qur'an* which is *masculine singular*.

¹³ Similarly, the pronouns “هـ” in “جمعه” and “قرآنه” both refer to the *Qur'an*, which is *masculine singular*.

¹⁴ Similarly, the pronouns “هـ” in “قرآنه” and “قرآناه” both refer to the *Qur'an*, which is *masculine singular*. And says: “قرآنه” means *its reading*. Clearly The *Qur'an* is *The Supreme Book*, revealed to Mohammad (SAWS), which contains Allah's words, and one hundred and fourteen *Surah*.

¹⁵ The pronoun “هـ” in “بيانه” refers to the *Qur'an* which is *masculine singular*.

¹⁶ See footnote 9 above for “كلا”.

¹⁷ The word “باسرة” comes from “بسر” which means acted prematurely, or precipitately. See *الراغب*.

¹⁸ See footnote 9 above for “كلا”.

¹⁹ The word “راق” lends itself to *two distinct* meanings: (1) *curer, treater*. And (2) *lifter*, to lift the *soul* to the Lord. According to Ibn Abbas *lifter* is more fit. See *القرطبي*.

²⁰ That is left to be aimless or without any purpose in life.

38. Afterwards [he] [was] *alaga'ten*²¹ (*adherent-suspender/-blood-clot*)^w; then [He] created then *sawwa* ([He] *erected/-evened*).

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى ﴿٣٨﴾

39. Then [He] made of him the pairs,²² the male and the female.

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى ﴿٣٩﴾

40. Is not *Tha'leka* (*afar-that-He/*)^x (is) surely *Qadir*²³ (He-*Who is capable of: giving/ doing/ enforcing/ or influencing*) on to quicken [He] the dead.

أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ تَحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾

²¹ The word “علقة” = “adherent-suspender,” = that which adheres as suspender or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

²² The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similar, i.e. the look-likes.), (3) hues. See اللسان.

²³ The word “قادر” is masculine, singular, subjective noun, meaning: (1) Causer of Fate, (2) He-Who is capable of: giving, doing, enforcing, or influencing. +